

THE MAGAZINE.

"LIPPINCOTT'S."

The January number of Lippincott's Magazine commences the seventh volume, with the following series of articles:—

"The Red Fox," by Clara F. Guernsey, illustrated; "Any American's Christmas in Paris," by Celia Logan Kellogg; "Whom All Things Name," by Helen Bostwick; "The Panhellenic Dream," by Stephen Powers; "A Trip to Dahomey," in two parts, part i, by J. W. Watson; "Hathaway Stange; or, The Second of January," in two parts, part i, "Life," by M. H. K.; "Scribbles about Rio," by Robert M. Walsh, formerly Secretary of Legation at the Court of Brazil; "Trene," part iv, illustrated; "My Housekeeping in Rome," by Pauline E. Henry; "The Industrial and Financial Effects of the Franco-Prussian War," by David A. Wells, late Special Commissioner of the Revenue; "Old and New," by Edgar Fawcett; "Boys," by A. G. Penn; "Our Monthly Gossip;" "Literature of the Day."

The number has been prepared particularly with reference to the holiday season, and it contains a variety of very entertaining articles. The publishers promise that every effort will be made to maintain the high standing of the magazine, and a number of valuable improvements will be introduced during the coming year. From Mr. David A. Wells' paper on the "Industrial and Financial Effects of the Franco-Prussian War," we take the following paragraph on the effects of the war on the manufacture of kid gloves:—

As an example of great branches of industry which for the time being may be regarded as wholly destroyed in France, that of the manufacture of kid gloves may be particularly referred to. This industry, although having its centre nominally in Paris, is really distributed over the whole of Northern France, and affords occupation to a large number of people in widely distant localities. Thus, the skins, a large number of which are imported from Italy, Switzerland, and Germany, are tanned and dressed at Besancon, Bannais, Luneville, and a multitude of other places, and then sent to Paris, where the gloves, after being cut to pattern, are distributed throughout the provinces to be sewed by women, who work at their homes. It is thus obvious that, with all means of inter-communication and transport broken up or prevented between Paris and the provinces, this industry must of necessity be brought to a complete standstill, even though the export demand continues unabated, and the price in foreign countries becomes greatly augmented.

HARPER'S.

From T. B. Peterson & Brothers we have received the January number of Harper's Magazine, which has the following table of contents:—

"Old Christmas Carol," with an illustrated border; "Folk-Life in Sweden," A. H. Guernsey, with seven illustrations; "The Passion-Play in Oberammergau in 1870," with twelve illustrations; "The Voice of Christmas Past," Mrs. Zadel B. Buddington, with eighteen illustrations; "Blind," R. H. Stoddard; "Fredrick the Great—XV the Seven Years' War" (continued), with six illustrations; "The Little Rift within the Lute," Annie Thomas; "Our Public Lands," W. B. Hooper; "A Chapter on Gems," W. H. Strobbridge; "The Dilliver Family," Annie Moore, with nine illustrations; "The Young Naturalist in Mexico," S. S. Conant, with nine illustrations; "Anne Furness," by the author of "Mabel's Progress," "Aunt Margaret's Trouble," "Veronica," etc.; "The Seed and Fruit," Lewis Kingsley; "A Daughter of Music," Justin McCarthy; "Asteros," by the author of "Guy Livingstone," etc.; "My Little Newsboy," Mrs. Caroline Merigot; "The Christmas Sheaf," Phoebe Cary; "The Seventh Decade of the Nineteenth Century," C. C. Hazewell; "The Ancient 'Lays of Sorrow,'" Editor's Chair; "Editor's Literary Record;" "Editor's Scientific Record;" "Editor's Historical Record;" "Editor's Drawer."

From "Folk-Life in Sweden," by A. H. Guernsey, we take the following description of a Swedish Christmas celebration:—

Jul (Yule) is the great Swedish festival, but it was a festival among the Scandinavians long before the birth of our Saviour. The origin of the name Jul is lost in the night of ages. One explanation, which appears the most plausible of all, is that it is simply a corruption of the word *Jul*, "wheel," and means the annual circuit performed by the sun; the days shortening during one half and lengthening during the other; the point where the longest night and shortest day met being called *Jul-mat*, "wheel-meeting." They commenced their year with the longest night, for, according to them, night, darkness, and cold preceded daylight and warmth. This longest night comes on the 21st of December. Odin, who lived about a hundred years before Christ, ordered that at this season a great sacrificial feast should be observed, lasting during the period when the lengthening of the days was hardly perceptible. This festival, called *Jul-blest*, continued, according to some, until the 13th of January, according to others, until the close of the month. As there was only four days' difference between *Jul-mat* and Christmas, when Christianity supplanted paganism there was little difficulty in making the change of time, and the heathen *Jul*, retaining its own name and some of its old observances, was transformed into Christmas.

Preparations for the coming *Jul* are made long beforehand. While the grain is threshed the choicest sheaves are selected from which to brew the *Jul-ale* and bake the *Jul-bread*. On *Jul-afton*, the day before Christmas, the cattle must be let out from the cow-house and driven to water at an earlier hour than common, and returned before noon; otherwise the next harvest will be late. The Swedish peasantry have the same antipathy to forests which characterizes our pioneers; all trees are carefully cut down around their dwellings. But at *Jul* young pines, stripped of their bark and lower branches, are set out before the house, and as the sun goes down a sheaf of unthreshed grain is hoisted on a pole from the house-top for the benefit of the small birds, for all creatures must have reason to rejoice on the day when Christ came into the world. Meanwhile, within doors the women have been busy scouring and brightening the room and household utensils. The best garments of the family are got out and hung upon the walls, for they think that the *Jul-fire* shining upon them will preserve them from moths. The servants then proceed to the cattle-house. A mess has been prepared, composed of the same materials as the dinner of a family; a portion of this and a bundle of the choicest forage are given to each cow, with the words, "This is *Jul-afton*, my little one." The horses, in addition to their forage, have a drink of ale, in order that they may be mettlesome when going to mow the next morning. The

poultry are regaled with a dish of *Jul-grot*, a kind of pudding of flour or rice and milk. The very watch-dog is unchained this night, for it would be a pity that the poor fellow should be tied up and miserable, while every other creature is free and happy. From the position of the cattle, the arduous are drawn as to the coming harvest. If they are lying down, the crops will be abundant; if they are standing, they will be scanty. If possible, a few hairs from a newly-killed bear are put into each crib; this, it is supposed, will act as a preventive against the attacks of these ferocious animals during the ensuing year.

When night has fallen the great room is lighted up with pitch-pine torches and candles. Supper comes off at 10 or 11 o'clock. A pig's head, or at least some part of a swine, and a large loaf of bread, called *Jul-brød*, is always placed on the table. This is an undoubted relic of heathen times, for the bear was especially dedicated to the god *Frey*, the giver of light and sunshine, because it was said that this animal, by turning up the soil with his tusks, taught man to plough. All the family coin and silver cups and spoons are placed on the table, for it is held that the light of the *Jul-fire* will cause them to be lucky and increase.

The supper concludes with a psalm, in which all the company join. A tankard of ale is left on the table for the delectation of celestial visitants; this is called *Angel-ale*, "angel's-ale." A plate of *strärbrot*, a little tobacco, and some articles of diminutive clothing are left here and there for the *Tomte Gubbe*, or "little old man of the house," a sort of friendly elf, upon whose good-will much depends. He is supposed to have the form of a little old man not larger than a child. The few, who profess to have seen him describe him as clothed in grey horse-spun, with a red night-cap and clumsy shoes. His special office is to watch around the house and, collectedly, to see that everything is kept clean and tidy, and that the animals are well cared for. So long as he remains with the family all goes well; but if he is displeased, and betakes himself elsewhere, misfortune is sure to follow.

The *Lady's Friend* for January has been sent us by Turner & Co. It contains a couple of very pretty steel engravings, a number of various plates, patterns for needle-work, and other illustrations, and an interesting variety of literary matter.

CRUELTY AT SEA.

A Shocking Story—Investigation by the New York Herald. In the Park Hospital in this city lies a mangled wreck of a man named John Smith, formerly a seaman on the *Shanley*, a vessel plying between this port and Bristol, England. The poor fellow is a perfect mass of wounds and bruises received at the hands of the second mate of the vessel. The surgeon in charge says that the injuries are sufficient to kill five ordinary men. One cut on the man's head extends from the right temple to a point back of the ear. The skull was split with a blow of a cutlass and the bone laid bare, the skull being indented by the force of the blow so that trepanning was necessary. He has the neck of the vessel cut by the force of the blow. While in this position he held up his hand to avert further blows, when he received several cuts on right hand and arm, the hand being nearly severed at the wrist. Afterward he received more severe wounds in the face. When we tell our readers that the wounds are suppurating and exuding a mass of green matter, some idea may be gained of the fearful extent of the man's injuries. The wounds are nine in number. We give the substance of the victim's version of his ill-treatment, which he made under oath to United States Commissioner Betts:—

"My name is John Smith; on the 5th of December last I shipped on board the *Shanley*, a New York vessel, as a common sailor; on the morning of the said day, while off Bedloe's Island, the second mate, James H. Smith, ordered me to go to the anchor watch; anxious to learn when it would be my time to take a watch, I asked him 'What time would you have to go on?' he replied 'You will find out,' or words to that effect; I told him that was my way to find out a watch, when he drew his hand and slapped me across the mouth, and ordered me forward; accordingly, I went forward, during the day I liked to see the mate, but he refused to see me; he promised to see me right when we arrived in port; the second mate must have intended to do me some injury, as the evening he came to me, and he said I had some words together; I told him I would make him answer for his assault when we reached port, he then drew his cutlass and inflicted the wounds from which I now suffer; the quantity of the virus is absorbed, when it drops off, it leaves the man on the vessel look my part.

A sailor named William Bishop, who witnessed the assault, appeared before Judge Dowling to-day, and made an affidavit substantiating the above statement. John Weight, the second mate, is now confined in Ludlow Street Jail. Bishop has been sent to the House of Detention as a witness. Commissioner Betts and Judge Dowling are determined to give the matter a full investigation. Cases of cruelty of others toward sailors, as well as high seas, are becoming very prevalent, and it is high time a stop was put to the crying evil. No doubt the men are sometimes sassy and guilty of provoking conduct toward the officers, but this is no excuse for such severe punishment as that inflicted on John Smith. It is frequently the case that officers who are placed in charge of vessels are devoid of the necessary attributes of humanity and judgment to render them competent for these positions. Owners should be careful in selecting officers to take command of their vessels, as an ounce of prevention is worth a pound of cure."—N. Y. Commercial Advertiser.

THE MAD STONE.

A singular Remedy for Hydrophobia. A correspondent of the *Pulverin Blade* writes:— "I see you omit the efficacy of the 'mad stone,' and ask information on the subject. I am fully satisfied by observations in the field, as well as in the laboratory, that the stone is such a thing, and that it is efficient in extracting the hydrophobic virus if applied in time." The stone was brought from England, and is now in the possession of John Hinton, a resident of Stratford, Conn. It is of the size of a pigeon's egg, quadrilateral in form, of a greenish color, and of a porous nature. The singularity, however, exists in the supposed fact that the mad virus can only be extracted by direct application of the stone to the wound inflicted in communicating the poison. In a person supposed to be the subject of rabies, the stone, if applied prior to the convulsions of hydrophobia, has the singular property of adhering to the wound until a certain quantity of the virus is absorbed, when it drops off. It must then be boiled for a short time in sweet milk, by which its pores are freed and it is again applied. This process is continued so long as it will adhere, which it will do as long as there is mad virus to absorb, and it will in no case adhere to a wound devoid of this special poison. Of its modus operandi we are ignorant, but it is supposed that it acts by absorbing the poison. Upon what principle this neutralizing or destroying of the poison depends we cannot explain, but that it does possess this power can be substantiated by the evidence of numbers.

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